

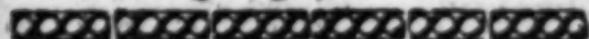
A
CATECHISME,
CONTAYNING
A short Exposition of the
points in the ordinary Cate-
chisme, with prooves of the same
out of the Scripture.

Set forth for the vse of such as
desire to be catechised in the Con-
gregation of *Wadsdon* in Bucking-
hamshire, or else-where.

By HENRY WILKINSON,
Bachelor in Divinity.

The third Edition.

*Ichoua oculis discurrente per totam terram, ut
firsum se exhibeat erga eos, quorum ani-
muss est integer erga ipsum. 2 Chron. 26. 9.*



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THEOLOGICAL SEMINARY,

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A CATECHISME,
containing a short Exposi-
tion of the points in the
ordinary Catechisme, with
proofes of the same out
of the Scripture.

Question.

WHAT are you by nature and
practise of life?

Answer.

A miserable sinner, ^a con-
cened in sinne, and ^b continuing therein
from mine infancy.

Q. What is that sinne wherin you were
concerned?

A. It is that ^c naturall corruption which
by the fall of *Adam* ^d came vpon all his
postery, it is called Originall sinne.

Q. Is this naturall corruption a mortall
and deadly sinne?

A. All sinne is the ^e sting of death in ^f Cor.15.56
it selfe, and therefore this being a ^g deſtroying

Of Sinne.
^a Psal.63.6.7
^b Job 25.4.
^c Rom.3.12

^d Rom.7.18
^e 1 Cor.15.56
^f Rom.5.19
^g Gen.5.3.

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¶ 1 Cor. 2.14. sing of Gods Image in vs, a & confusion of
¶ Gen. 6.5. our understanding, a h perverting of our
will and of all our affections, and a very

¶ Rom. 7.24. i body of death, cannoe but be deadly.

Q. What is the sinne wherein you have
continued?

¶ 1 John 3.4. ¶ 1. The manifold & transgressions
whereby I haue offended in thought,

¶ Dan. 9.9.10. word, and deed, i either omitting duties
¶ 11. required, or committing that which is for-
Rom. 7.19. bidden in the Law ; all these are called
actuall sinnes.

Q. How may a man come to the true
knowledge and sight of his sinne?

A. By examining himselfe, by the
¶ Rom. 7.7. m Law of God, contained in the tenne
¶ Exod. 20. n Commandements, but interpreted in
Deut. 5. o other Scriptures.

¶ Matt. 5. ¶ Tim. 1.5. Q. What is the order and matter of the
tenne Commandements?

A. The P tenne Commandements are
dividied into two q Tables, the first con-
taining our duty to God, in the fourte first;
the second containing our duty to our
¶ Exod. 34.28. Neighbour, in the six latter Commande-
¶ Exod. 34.4. ments.

Q. What is the first Comande-
ment?

A. I

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A. I Am^r the Lord thy God. &c. Thou **T**hy first
I shall haue none other gods before **T**able.
my face.

r Exod.20.2.3

Q. What thinke you of the Lord God, the
author of these Commandements?

A. That hee is^s one^t Ichoua,^v infinite
in^x power,^y wisedome,^z holinesse,^{*} mer-
cy, justice, goodnesse,^a eternity,^b distin-
guished into^c three persons, the Father
^d begetting, the Sonne^e begotten, and the
Holy Ghost^f proceeding from them both

s 1 Cor.8.6.

t Exod.34.6.

u Psal.139.7.

x Mat.19.26.

y Rom.16.27.

z Lexit.39.2.

Reu.15.4.

*** Exod.34.
6.7.

u Psal.90.1.3.

b Mat.28.19

c 1 John 5.7.

d Psal.23.7.

e Heb.1.6.

f John 14.26
15.26.

g Mat.4.10.

*** John.4.24

Mat.22.37.

*** Esa.42.8.

h 1 Sam.2.30.

i Egy.42.8.

¶ Jerem.17.5

A. To appropriate diuine^g worship
wholly to God alone, specially that which
is^h inward in the heart,ⁱ excluding all
others from any portion therein.

Q. What are the principall things for-
bidden in this Commandement?

A. This Commandement forbids the^h
preferring of any Creature or thing before
the true God, by^j delighting in it secretly,
or^k depending vpon it more then vpon
the true God, or making any thing in our
account equal unto him.

Q. What are the speciaall duties required
in this Commandement?

A. The knowledge of God as the^l John 17.3.
ground

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¶ 1 Tim. 1.15. ground of the rest, also the intire loue of
¶ Prou. 1.7. God, the feare of God, confidence and
¶ Mat. 6.25. sure affiance in God, and therefore what-
30. soever is contrary to these, as ignorance
1 Cor. 16.13. of God, contempt of God, prophan-
1 Pet. 1.13. eynesse of heart, and infidelity, are forbid-
¶ Ephes. 4.18. den and condemned in this Precept.
¶ Exod. 5.2.
¶ Heb. 12.16.
¶ Heb. 3.12.
¶ Exod. 20.4.
5.6.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe
any grauen Image, nor the likeneſſe of
any thing that is in heauen aboue, or in the
earth beneath, or in the water vnder the
earth. Thou shalt not bow down to them,
nor worship them. For I the Lord thy
God am a zealous God, and visit the sin
of the Fathers, vpon the Children, vnto
the third and fourth generation of them
that hate mee, and shew mercy vnto thou-
ſands, in them that loue mee, and keepe
my Commandements.

*Q. What is the ſumme and drift of this
Commandement?*

A. It intendeth a true establishment
of the outward worship of God, forbidi-
ng all false worship exprefly; and con-
ſequently requiring all parts of ſuch ex-
ternal worship as is preſcribed in the
word vpon ſpeciall reaons of executing
mercy

¶ Heb. 8.5.
Eſay 5.12.

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mercy and iustice : this outward alwayes supposeth a ^a pure heart, a good con-
science, and faith vnfained, without which all is ^b vanity and hypocrisie.

^a 1 Tim 1.5

^b Mat.6.1.24.

^c Deut 4.12

Esay 40.18.

44.15.16,17

Ezech. 8.10

Rom.1.24.

1 Ioh.5.21.

^d 1 Kio.19.18

Esay 42.8.

Psal.97.7.

^e Luke 16.26.

^f Col.2.16.

^g Mat.15.3.

4,5.

Rom.14.6.

Col.2.21-22

Acts 16.3.

^h Esay 42.8.

Eter.2.27.

Ezech 16.24.

ⁱ Esay 63.16

Psal.73.24.

25.

^j Esay 8.19.

^k Acts.8.9.

^l 1 Sam.28.9.

^m Acts.19.19.

ⁿ Heb.12.16

^o Ezech.9.8.

^p Cor.6.20.

^q Psam 21.9.

^r 1 Thes.2.13.

^s Deut.6.6,7.

^t Mat.28.19.

^u 1 Cor.11.23.

craments &c.

Q. What is chiefly forbidden in this Commandement?

A. All ^a making of Images to repre-
sent God thereby, ^b all worshipping of
Images so made, vnder which grossest
kinde of idolatry, all false worship of the
true God, as ^c b prayer for the dead, ^c will-
worship, ^d traditions of men tendred as
parts of Gods seruice are forbidden : as
also transferring ^e diuine worship to those
that are no gods, such as is ^f adoration of
Images, of Saints, of the crucifice, of the
hoste, and all ^g invocation of Saints or
Angels, also ^h necromancy, ⁱ sorcery,
^k witchcraft, ^l and all magickall practises, in
which homage is done to the devill,
^m prophanenes also, consisting in neglect
or contempt of religious exercises is here
forbidden.

Q. What are the principall duties re-
quired in this Commandement?

A. A reverent behaviour of the ⁿ out-
ward man in the vse of holy exercizes, also
a religious vse of the ^o word, of the P Ss-
craments &c.

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eraments of the Gospell, as well as of the
legall ceremonies in their time ; a faithfull
and fervent vse of ^a prayer, and ^b thank-
giuing, as also a godly vse of ^c fasts,
^d vowes, and ^e lots, exercises lesse ordinary.

^g Mat. 6, 19.

Phil. 4, 6.

^e 1 Theff. 5, 18.

Heb 13, 15.

Exod 2, 15.

Luke 5, 23.

^f Numb. 30, 3, 4.

Psal. 116, 14.

^g Prov. 18, 18.

Leuit 16, 8.

^a Exod 20, 7.

Leu 24, 11, 12.

Q. What is the third Commandement?

*A. Thou ^x shalt not take the name of
the Lord thy God in vaine, for the Lord
will not hold him guiltieſſe that taketh his
name in vaine.*

*Q. What is the summe and end of this
Commandement?*

*A. To fence the Maiestie of the name
of God from all abuses, small or great ;
and to establish a ^y reverent estimation
and vſe of it, amongst men, both in heart,
word, and deed ; for if his name must not
be taken vainly, much leſſe ^z scornfully or
^a blasphemously.*

*Q. What is chiefly forbidden in this
Commandement?*

*A. All ^b idle and hypocriticall pro-
fession of religion, when the power of it is
denyed, all abuse of Gods ^c word vnto
^d scoffes, iefts, charmes, defence of error in
^e doctrine or manners ; as also all abuse of
^f Psal. 78, 18, 19 his ^d titles and ^c attributes, all yncuerent
^g Mat. 5, 34. mention of his ^f workes ; laſtly, all ^h vaine,
ⁱ Sam. 25, 22 out-*

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*outrageous, and i falie oathes.

6 1 King 19.2

Q. What are the principall duties required in this Commandement?

*Mal. 1,5.

Zach. 5,4.

A. In generall, a ^k Christian conversation answerable to our profession; more specially, i lawfull oathes duely limited, publike or priuate in causes of importance, a reverent vse of Gods ^m word and ⁿ titles, an honourable intention of his ^o attributes and Pworkes, to his glory, and our edification.

*Micha 4,5

Act 23.1.

Tit. 2,10.

/Deut. 6,13

10,20.

Jer. 4,2.

= Psal. 37,30

= Act 3,6.

= Psal. 66,16.

= Psal. 19.2,3,4

Q. What is the fourth Commandement?

A. Remember ^q that thou keepe holy the Sabbath day. Six dayes shalt thou labour and do all that thou haft to doe, but the seauenth day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

^g Exod. 20,8.

9,10,11.

Q. What is the purpose and drift of this Commandement?

A. The ^r consecration of a day wher-
in 16. ^s Exod. 31,15

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in wee should set our selues apart to the seruice of God, in exercises of religion, and workes of mercy.

Q. What are the principall duties required in this Commandement?

*Exod. 16, 23
35, 2.
Ex. 31, 14
15.
Lev. 23, 3.
Esa. 58, 13.
Mat. 18, 19.
Neh. 8, 4-5.
Acts 20, 7.
Eph. 5, 19.
Eccles. 4, 17.
Phil. 4, 6-7.
Acts 17, 11.
Isa. 1, 8.
Psal. 119, 99.
Deut. 6, 6, 7.
Col. 3, 16.
Math. 6, 26.
Psal. 18, 5.
Mat. 12, 5, 7.
Hos. 6, 6.
Mat. 25, 36.
1 Cor. 16, 1.
Mat. 5, 9.
Mat. 12, 11.
Luke 12, 15.
Exod 16, 29.
Num. 15, 35.
Mat. 12, 5.
Mat. 12, 7.
Mat. 12, 11.*

A. First, to keepe the Sabbath a day of rest, of holy rest, in the holy conuocation, therein to attend and beare a part in publike ^x prayer, in the vse of the ^y word, and ^x Sacraments, and ^a singing of Psalmes; as also privately in ^b preparation to holy exercises, as in ^c prayer, ^d in reading the word, in ^e meditation, ^f conference, and in the view of ^g Gods workes, ^e besides workes of ^h mercy, either to men, ⁱ visiting the sick, ^k relieuing the poore, ^l peace-making, or to other ^m creatures.

Q. What things are chiefly forbidden in this Commandement?

A. All ⁿ worldly busynesse and seruile workes and labours of our calling whatsoever, except such as pertaine to exercises of ^o religion, and workes of ^p mercy, or such as the present ^q necessity imposeth, which could not be prevented before, or defensed till afterwards.

Q. How doth the Sabbath conserne vs, seeing it was the last day of the week, the Lords

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Lords day which wee obserue is the first;

A. The change of the day cannot abolish the * perpetuall morality of a day [¶] Exod.31.
to be sanctified holy and glorious vnto 16.17.
God, which God hath established by his
owne ordinance and ^c example, and then ^r Gen.29.3.
the^t Lords day must necessarily be obser- ^s Gen.1.2.
ued, the change being made vnto it vpon ^t Rev.1.10.
the most waughty occasion of Christs ^v re-
surrection, on that day the first of the [¶] Mat.28.6.
weeke, & by authority of diuine ^x example. ^y Acts.20.7.
^z Cor.16.2.

Q. What is the fifth Commandement?

A. Honour ^y thy Father and thy Mo-
ther, that thy dayes may belong in the land
which the Lord thy God giueth thee.

Q. What is the purpose and end of this
Commandement;

A. To establish that due ^z respect which
ought to bee betweene man and man, in
regard of their severall callings or gifts.

Q. What are the principall duties requi-
red in this Commandement;

A. It is required that ^a reverence,
^b obedience, ^c remuneration, and all good
^d faithfulness be performed with ^e single-
hette of heart, as well as in outward beha-
viour, by ^f children to parents, by ^g ser-
vants to masters, by ^h wiues to husbands

by ⁱ Pet.3.1.2.

The second
Table.

^j Exod.20.12.

^a Mal.1.6.

^b Rom.13.1.

^c 1 Tim.5.4.

^d Rom.13.7.

^e 1 Cor.4.2.

Eph.6.5.

^f Eph.6.5.6.

^g Eph.6.1.

^h Eph.6.5.

ⁱ Col.3.1.2.

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s Heb. 12.17. by ⁱ people to their ministers, by ^k subjects to their gouernours, by those that
Gal. 6.6.7. are inferiours in ^l age or ^m gifts to their superiors. Againe, that ⁿ Parents instruct, correct, and prouide for their children, that ^o Masters instruct and maintaine their seruants, that ^p husbands performe due beneuolence to their wiues, that ^q Ministers edifie by word and by example, that ^r Magistrates procure the peace and wealth of the good, and the due restraint of euill doers, that ^s Superiors in age or gifts be examples to their inferiors in godlineſſe and honesty, Lastly, men must vſe their equals with due ^t respect.

Q. What things are chiefly forbidden in this Commandement;

s Numb. 12.1. **t** A. Pride, ^v the roote of peruerting due respect, and bitret ^x imperiousnesſe in superiors, and ^y stubbornenesſe and disobedience in inferiors.

1 King 12.13. **g** Inde verſ. 8. **z** Pet. 2.10.

Q. What is the ſixt Commandement;

A. Thou ^z ſhalt doe no murther.

Q. What is the purpose and end of this Commandement?

A. The preſeruation of mans person from the ^a malice of the heart, the ^b iniury of the tongue, and ^c violence of the hand.

z Exod. 20,
33.

s Mat. 5.21.
22.
Mat. 5.21.
22.
e Gen. 9.6.

Q.

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Q. What things are chiefly forbidden in this Commandement?

A. The murther of the heart, by ^a anger, ^b wrath, or ^c envie; the murther of the tongue, by ^d mocking, ^e reviling, ^f sowing of debate, and ^g cursing: the murther of the hand, ^h secretly or ⁱ openly executed upon our ^j selues, or the person of ^k our neighbour.

Q. What things are chiefly required in this Commandement?

A. First, those affections of heart whereby wee are moved to yeeld safety and comfort to our neighbours person, as ^l naturall affection, ^m meekenesse, ⁿ mercilenesse. Secondly, those ^o wholesome words whereby we procure to our neighbour some good, either by speaking to himselfe, or to some ^p other man for him, or to ^q God. Thirdly, all good ^r courtesie and ^s mercifull dealing in our outward actions.

Q. What is the seventh Commandement?

A. Thou ^t shalt not commit adultery.

Q. What is the end and purpose of this Commandement?

A. The preseruation of ^u chastity in ^v my

^a Ephe. 4,32
^b Col. 3,8
^c 1 John 3,10

^d Prou. 14,30
^e Prou. 30,17
^f Gen. 21,10

^g Mat. 5,22
^h Levit. 19,16

ⁱ Rom. 3,13

^l 1 Kin. 21,19
^m Sain. 12,9.

ⁿ Leu. 14,17
^o Deut. 19,11.
^p Acts. 1,18.

^q Num. 35,33
^r Esay. 5,8,7.

^s Gal. 6,1.
^t Tim. 2,24.

^u Eph. 4,32.
^v Heb. 13,3.

^w Prou. 15,4.
^x Esay 50,4-5

^y Prou. 31,8-9
^z 1 b. 42,8,9.

^{aa} Psal. 33,21.

^{bb} Acts 20,15.
^{cc} Prou. 11,12.

^{dd} Eto. 20,14.

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my selfe and in my neighbour.

Q. What things are chieflie forbidden in this Commandement?

- b Mat. 5.27.
- 28.
- c Pet. 2.11;
- James. 1,15.
- e 2 Pet. 1.14.
- d 1 Cor. 15,
- 23.
- Prou. 7,17.
- e Ier. 5.7-8.
- f Prou. 6,13
- g Mat. 6,22.
- h Zeph. 1,8.
- i Deut. 22.
- 22,24.
- Job. 31.11.
- k Deut. 23,17
- l 1 Cor 5.1.2
- m Levit 20.
- 13.
- n Lev. 20.15
- 16.
- o 1 Cor. 7,24
- p Rom. 13,13
- 14.
- q 1 Tim. 5,8.
- r Phil. 4,5.
- s Sam. 1,15.
- t 16.19.
- u Exod. 20.15
- v Esay. 5.8,6.
- w Esay. 5.8.7.
- x 1 Tim. 6,10
- y Heb. 13.5.

A. Those ^b secret lusts which draw the heart to vnlawfull desires, ^c vncast lookes; all instruments and pronocations vnto the breach of chastity, as ^d corrupt talke, ^e rioting and dronkennesse; ^f lightnesse in outward gesture, as ^g wanton dancing, and the like; ^h excesse in apparel; lastly, the grosse act of adultery, ⁱ fornication, ^j incest, ^m Sodometry, ⁿ baggery.

Q. What things are chieflie required in this Commandement?

A. Chastity ⁿ of soule and body, Piemperance and moderation in diet and apparell, ^q modesty in behauour.

Q. What is the eight Commandement?

A. Thou ^r shalt not steale.

Q. What is the end and drift of this Commandement?

A. That wee should not ^s impaire our owne or our neighbours estate, but as farre as we can ^t procure the good of both.

Q. What things are chieflie forbidden in this Commandement?

A. First, ^v covetousnesse, the inward desire of all vnlawfull gaine; also all false dealing

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dealing, with^a Church or^b Common^c & Prov. 20.15
wealth : moreouer, those secret stealths^d Luke 5.13
which men commit, by^e idlenesse,^f vn-^g Pro. 6.10.
thriftinesse,^b vnauidised suretisship,^c nig-^d Pro. 21.17.
garldinesse,^d vsury,^e fraudulent contracts,^f Pro. 27.13.
^f extortiōn,^g bribery,^h perverting iustice,ⁱ Eccl. 6.1.2.
and^j all manner of violent or priuy stea-^k Deut. 23.19.
ling, whether in greater or lesser matters.^l 1 Thes. 4.5.
^l Luke 19.8.
^g Efay 1.23.
^h Amos 6.12.
ⁱ Exod. 22.1,2.

Q. What things are chiefly required in this Commandement?

A. Contentednesse^k with our estate,^l 1 Tim. 6.8
diligent labour in a lawfull calling,^m dis. Heb 13.5.
creet frugality in ordering our meanes ofⁿ Eph. 4.2,8.
maintenance,^o mercifulnesse to the needy,^p 2 Thes. 3.8,2.
just dealing towards all.^q Psal. 1.2,5.
^q Psal. 37.26.
^p Psal. 21.3.
^r Tit. 2.17.

Q. What is the ninth Commandement?
A. Thou^s shalt not beare false witness^t Exod 20.16
against thy neighbour.

Q. What is the purpose and end of this Commandement?

A. That our owne and our neighbors,^r Psal. 15.3.
credit and good name should bee pre-
serued.

Q. What things are chiefly forbidden in this Commandement?

A. False^s suspitions, vnseemely^t ge-^u Mat. 7.1.
stures, tending to the disgrace of any man:^v Cor. 13.5.
silence when our neighbours credit is in^w Job. 16,10.
Mat. 27.39.

B que. ^u Ester 4,14.

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* 1 Sam. 21. 9. question? yea * speaking some truths with
10. 26. J. an ill affection; likewise ^y boasting, false
3 Acts 8. 9. ^z excusing, or ^a accusing of our selues, is
Pro. 17. 2. here forbidden. Moreover, ^b backbiting,
2 Pro. 18. 13. Luke 14. 18. ^c slandering, ^d defending ill men and ill
4 Efsay 49. 14. ^e Leuit 19. 16 causes; specially ^e false testimony before a
e Pro 13. 22. Judge, and all flying whatsoever; the re-
d Acts. 24. 2. ceiving of false ^f reports against our
3. 4. neighbour, or our ^b selfe, and all manner
e Deut. 19. 19. ^g Psal. 15. 3. i flattery is here condemned.

Q. What are the duties required in this Commandement?

A. To entertaine a ^k charitable conceit towards all where proose is not to the contrary? to ^l speake the truth from our hearts, both touching our ^m selues, and to other men; in ⁿ promises faithfully, in ^o reports simply, in ^p faults plainly; but specially, to give ^q large testimony to the truth in publike tryall of causes.

Q. What is the tenth Commandement?

A. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Q. What is the purpose and end of this Commandement?

A. To

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A. To restraine all disorderly thoughts
and motions which can bee conceiued
against our neighbours person or state,
though there be no^c consent, nor yeelding, Rom.7.15.
of the will.

Q. What things are chiefly forbidden in
this Commandement?

A. All^a motions and inclinations, and^b concupisceses whatsoeuer proceeding
from^c naturall corruption of originall sin
though passing^d without consent of heart, Rom.7. 19
whether it concerne our neighbors person,
or state, any way.

Q. What is required in this Comman-
dement?

A. A^a generall conformity of the in-^b 1 Thes 4,5
ner man of the heart to the pleasure and^c Luke 10,37.
will of God in all things.

Q. In case any part of this Law be
transgressed, what is the punishment appoin-
ted by God?

A. Every^a sinne is a transgression of^b 1 John 3.4.
the Law, and the^c wages of sinne is death,^d Rom 6.23.
even the^e second death, which importeth^f Rev.21,8.
a^g separation of the soule from God; and^h Deut.27.26
theⁱ curse and wrath of God to the water.^j Gal.3.10.
most bothein this life, and in the next.

Q. By what meane may this dreadfull

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punishment be auoyded, and the sinner deli-
ivered from it?

A. Onely ^c by Iesus Christ, ^f who
^{f 1} Tim. 1.15 came into the world to save sinners, and
^{f 2} Cor. 5.21. ^g who was made sinne for vs, that we
might be made the righteousnesse of God
through him.

Q. Shall all sinners ^m ben be saved?

A. No, but onely such, as lay hold on
^e Eph. 2. 8. 9. Christ by a lively ^a faith vnto ^b iustificati-
^{f Rom. 3. 1.} on,

Q. What is iustification?

A. It is Gods ^c accepting and accoun-
ting of a sinner ^d guiltie, not for any
^d righteousnesse of his owne, but vpon the
^e free remission of his sinnes, and the ^f im-
putation of Christs righteousnesse.

Q. Are such then as are iustified utterly
destitute of personall inherent righteous-
nesse?

A. No, for whom the Lord iustifieth,
^{f 1} Cor. 6, 11. ^g them also he sanctifieth.

Q. What is sanctification?

A. It is a ^b state of holinesse ⁱ wrought
in vs by Gods Spirit, wherein ^k grace bea-
reth the greatest sway: and the ^l power of
sinne is destroyed more and more, by
^m communion with Christ in the ⁿ power
^s Rom. 6, 4. 5.

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of his death and resurrection.

Phil. 3.1. &c.

Q. What is Faith?

A. It is a ° precious gift of God, whereby P we apprehend with assurance, and q apply with confidence the p promises of God in Christ, and the whole merit of Christ's righteousness and obedience m our owne consciences.

s 2 Pet. 1. 1, 2.
1 Pet. 1. 7.
Luke 1. 1.
Col. 2. 2.
q John 20. 23.
r 1 Cor. 1. 20.
s Rom. 3. 26.
t 1 Cor. 1. 30.
u Rom. 10. 10.

Q. What are the principall Articles of this Faith grounded vpon those promises?

A. Even those that are set downe in that which is commonly called the Apostles Creed, but are proued " and interpreted by holy Scriptures.

u Acts. 10. 43

Q. What doth this Creed containe?

A. The summe and substance of that which we are to beleue concerning God the ° Father, the Sonne, and holy Ghost, three persons and one God : as also concerning the Catholike Church, and the priuiledges thereof.

o Mat. 3. 16.
John 5. 4, 16.
17.
1 John 5. 7.

Q. What is the first Article of this Faith?

A. I Beleue in God the Father Almigh- *The Creed.*
ty, maker of heauen and earth.

Q. What professest thou in this Arti-
cle?

A. I professe that for my selfe, and in
mine

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¶ Heb. 14.11.
¶ &c.

¶ 1 Cor. 8.6.

Eph. 4.6.

¶ Mat. 3.17.

Psal. 2.7.

¶ Gal. 4.4.5.

6.7.

Rom. 9.16.

¶ Gen. 37.1.

¶ Gen. 1.1,2,

3. &c.

¶ Psal. 104.

Heb. 1.3.

Mat. 10.29,

¶ Rom. 8.18.

¶ Eph. 3.20.

¶ Mat. 6.32.7

¶ 11.

mine owne person, I put my whole confidence in the true eternall God, the Father of Christ by nature, my God and my Father by grace and adoption in Christ; that hee is of infinite power, whereby he both made all things of nothing, and also orders and governes them at his owne pleasure, so as shall make for the greatest good of his Children; for this he can do as a mighty God, and this he will doe as a mercifull Father.

Q. What is the second Article?
A. And in Iesus Christ his onely Son our Lord.

Q. What professest thou in this Article?

A. Concerning the seconde person in Trinity, I profess that I believe him to be^b Iesus a Saviour, that sauyth me, and all his people from sinne; to bee Christ the annointed^d Priest of God, to sacrifice himselfe for our Redemption; the annointed^c Prophet to teach his Church; and King, to gouerne by his word and Spirit; and that from this^e anointing we^f all receiuie some measure of spirituall graces. This Iesus Christ I believe to be the onely eternall Sonne of God by incomprehensible

¶ Mat. 1.11.

Luke 2.11.

¶ Eph. 5.23.

Mat. 1.21.

¶ Tim. 1.15.

¶ Heb. 9.11.

12.1.;

¶ Esay 61. 1.2

John. 4.25.

¶ Mat. 22. 27.

¶ 11.12.

¶ Psal. 45.7.

¶ John 1.16.

Ephes. 4.7.

¶ Psal. 2.7.

Heb. 1.5.

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hensible generation ^b before the world,
and to be ^c Lord by ^m speciall right and
ⁿ couenant to me and all his Church.

^c John 1.1,2,
^d 3.

^e John 20.18.

^f 1 Cor.6.

^g 20.

^h Eph. 4.25, &c

ⁱ Hof. 2.19,

^j 20.

Q. What is the third Article?

A. Which was conceiued by the holy Ghost, borne of the Virgin Mary.

Q. What professest thou in this Article?

A. That as Christ is perfect God, so is he also perfect man, by the power of the Almighty, and by a speciall worke of the holy Ghost, sanctifying the substance of flesh and bloud which hee was to take, conceiued in the wombe, and in the fulnesse of time borne of a Virgin, and vnder the Law, to redeeme vs that were vnder the Law, that wee might receive the adoption of children.

^k Gal.4.4,5.

^l Mat 2.1,3.

&c.

^m Mat.1.23.

ⁿ Esay 7.14.

^o Gal.4.5.

Q. What is the fourth Article?

A. Suffered vnder Pontius Pilate, was crucified, dead and buried; He descended into Hell.

^p Mat.27. 14

^q Mat.27.58.

29,30.

^r Mat.27,26.

^s Mat.27.12.

a Mat.27.24.

^t 26.

^u Luke 3.1.

Q. What professest thou in this Article?

A. That Christ Iesus suffered ^v arraignement, ^x scoffing, ^y scourging, ^z false accusation, and ^a vniust condemnation vnder ^b Pontius Pilate, ^b Deputy of iewry for

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^c Mat. 27. 50
^d John 11. 50
1 Tim. 3. 15
^e 1 Pet. 3. 18
Rom. 4. 25
^f Gal. 3. 13
^g Mat. 27. 35
^h Mat. 27. 59
60
ⁱ John 19. 39
40. &c.
^k Mat. 27. 59
40.
^l Acts 2. 27

Tiberius Caesar ; that vpon sentence so giuen he^c dyed for ^d me, and ^e for my sinne, the ^f cursed death of the ^g Crofle ; that afterwards hee was buried by ^h Ioseph and ⁱ Nicodemus ; and ^k continuing for a time vnder the ignominy, dominion, and bonds of death in the state of the dead; hee so descended into ^k hell, the last and lowest step of his humiliation, as was best for vs and for the manifesteration of the worke for which he came.

Q. What is the fifth Article?

A. The third day hee rose againe from the dead.

Q. What professeſſeth then in this Article?

^j Acts. 3. 24.
^l 1 Pet. 3. 18
^m John 10. 18
ⁿ Luke 24. 6
^o 1 Cor. 15. 20
^p 1 Cor. 15. 4.
^q Acts 2. 24
^r Rom. 6. 4.
Phil. 3. 10

That Christ Iesus by the ^l power of his Godhead, as he had ^m laid downe his life, so he tooke it vp againe, and ⁿ rose againe the ^o third day, from that state of the dead, that he loosed the ^p sorrowes of death, because it was impossible he should be held of them : and that the ^q vertue of his resurrection raiseth me from the death of sinne, to the life of righteousness.

Q. What is the sixth Article?

A. Hee ascended into heauen, and sitteth at the right hand of God the Father

Al-

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Almighty.

Q. What professest thou in this Article?

A. That Christ the head of that mysticall body whereof I and all the faithful are members; after hee had sufficiently manifested his resurrection, ascended into heaven, to make way for our entrance into the kingdome of glory, that where the head is, there the members might be also; that there he sitteth at the right hand of the Father, in equall maiesty, power, and glory, to reigne as King and Saviour ouer his Church, to make intercession, and to plead with authority the merit of his righteousness and obedience for vs.

Q. What is the seventh Article?

A. From thence he shall come to judge both the quicke and the dead.

Q. What professest thou in this Article?

A. That when the number of Gods elect is accomplished, & haue serued their time, then Christ Jesus shall come in power and great glory, to judge all both quicke and dead with justice; giving to euery man according to his waies, and

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according to the fruit of his works.

Q. What is the eighth Article?

A. I beleue in the holy Ghost.

Q. What professest thou in this Article?

A. That the holy Ghost is true ^b God as well as the Father and Sonne, that hee is the immediate ⁱ givere of all grace, and the ^k sanctifier and ^l comforter of all the elect.

Q. What is the ninth Article?

A. I beleue the holy Catholike Church, the Communion of Saints.

Q. What professest thou in this Article?

A. That there is a ^m congregation of Gods ⁿ elect, ^o sanctified by grace, and ^p ordained vnto glory; that this Church consisteth vpon the ^q company of the faithfull of all ages and places, whether militant on earth, or triumphant in heauen: and that this society of Saints, have both an ^r union to Christ their head, and a ^s communion by loue and the fruits thereof, with the brethren, fellow-members of that body whereof Christ is the head: and that I my selfe am a ^t member of this body, and society.

Q.

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Q. What is the tenth Article?

A. I believe forgiuenesse of sinnes.

Q. What professest thou in this Article?

A. That both the ^a guilt, and the ^b punishment of ^c all my sinnes is so utterly abolished and purged by the ^d blood of Christ, as if they had never beene at all committed.

^a Heb. 9. 14.

^b Psal. 32. 5.

^c 1 Joh. 1. 7.

^d Zach. 13. 3.

Heb. 9. 14.

^e Mic. 7. 19.

Ezech. 18. 32.

Q. What is the eleventh Article?

A. I believe the resurrection of the body.

Q. What professest thou in this Article?

A. That the bodies of all that sleepe in the dust shall ^b rise againe at the day of judgement, the wicked shall be raysed by the ^c power of Christ's voyce, the elect by the power of Christ's ^d resurrection.

^b 1 Thes. 4. 16.

^c 1 Cor. 15. 1.

^d 2. 1, &c.

^e John 5. 28.

^f 1 Cor. 15.

^g 20. 42. 43. 44.

Phil. 3. 21.

Q. What is the twelfth Article?

A. I believe life everlasting.

Q. What professest thou in this Article?

A. That eternall life containing the full and perfect ^e glorification of ^f body and ^g soule in ^b heaven, is the ⁱ gift of God to ^k me and all belieuers.

^e 2 Cor. 4. 17.

^f Col. 2. 4.

^g Phil. 3. 23.

ⁱ 1 Cor. 15. 42.

^j Rev. 7. 14.

^k 1 Pet. 1. 4.

^l Rom. 6. 23.

^m 1 John 3. 36.

Q. But how can we by faith obtaine (as

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wee profess in this Creed) a portion in
Jesus Christ, and in all the blessings and pro-
rogatives of his Elect?

A. Not by the dignity and merit of
Faith, but because by faith only we apprehend
and apply the satisfaction and righteousnes
of Christ^m to our consciences,
and all the blessings depending thereon.

Q. How is this Faith wrought and confirmed in our hearts?

A. Inwardly by the ⁿ Spirit of Christ
the fountaine of all spirituall graces, outwardly
by the ^o word of God, which containeth the promises, the ground of
Faith: and by the Sacraments, which are
seales of those promises.

Q. What is the word of God?

A. The Bookes of the holy Canoni-
call ^p Scriptures, containing the covenants
both of our ^r obedience to God, and of his
sauing grace in Christ to vs.

The Sacra-
ments.

^s 1 Cor. 11.

23

6 1 Cor. 10

16, 11, 27

2 1 Cor. 10

1, 2, 3, 4

7 Mat. 28, 19.

2 Mat. 26, 26

Q. What is a Sacrament?

A. An outward visible signe ^tordained
of God to represent and truly to exhibite
Christ crucified to every ^x lively
member of the Church.

How many Sacraments are there?

A. Two, ^y Baptisme, and the ^z Lords

Supper.

Q.

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Q. What good can Infants have by Baptisme?

A. An entrance into Christ's Church, by ^a virtue of the Covenant made with ^{a Gen. 17,7} the faithfull and their seede. ^{b Acts. 2,39}

Q. What is the outward signs in Baptisme?

A. Water, signifying the blood of Christ purging the ^b conscience from ^c dead workes, to serue God in ^d newnesse of ^e life : in which respect it is called the wa- ^f shing of regeneration. ^{g Heb. 9,14} ^{h Acts. 22,16} ^{i Rom. 6,4} ^{j Tit. 3,5}

Q. What are the outward signs in the Lords Supper?

A. Bread, signifying the ^f body of ^f Christ, which was given for vs; and wine ^g signifying the ^h blood of Christ, which ⁱ was shed for vs. ^{g Mar. 26,28}

Q. How can you receive the body and blood of Christ, seeing he is in heaven, you on earth?

A. By ^b faith, after a ⁱ spirituall, not ^b John. 6,53
after a carnall manner. ^{j 4,55,56,57} ^{k 58.}

Q. Why receive you this Sacrement? ^l John. 6,63

A. Because Christ hath commanded, ^k Doe this in remembrance of me. ^l Luke. 22,19

Q. What benefit shall you have by receiving this Sacrement? ^m Cor. 11,24
ⁿ 25,26.

A.

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^{John 6,27,} A. By this ¹ spirituall food, my soule
^{32,34} is nourished vnto eternall life ; and I am
^{in 1 Cor.10,} made ⁱⁿ partaker of Christ, and of the
^{2,4} merits of his ^{*} righteousness, obedience &
^{* 1 Cor.1,30} death, whereof this is a speciall ⁿ memo-
^{= 1 Cor.11,26} riall.

Q. What things are required in receiv-
ing the Lords supper on your part ?

^{o 1 Cor.11,28} A. First I must stirre vp the ^o gift of
Faith, that I may be assured and belieue
^{p 1 Tim.1,15} that Christ dyed for ^P my sinnes, and
that his obediencie to the death, is as
effectuall to ^q satisfie Gods Justice for
my sinne, as if I ^r my selfe had dyed the
second death.

Q. What else is required ?

A. Repentance : for this Sacrament
is a ^f seale of remission of sinnes in Christys
blood, which ^c cannot bee had without
repentance.

Q. What is yet further required in this
busynesse ?

A. Christian loue and charity, because
this Sacrament is a seale ^v as of our vnioun
with Christ, ^x so of our communion and
fellowship with our brethren the mem-
bers of Christ.

Q. Wee see our deliverance from the
snares

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tares of sinne and death to be by the meane
of faith in Christ, and that this faith is
wrought and increased in our hearts, by
Christs spirit inwardly, and outwardly, by
his word and Sacraments: what now ought
our behaviour to be towards God, that hath
done so great things by such comfortable
meanes for us?

A. Wee ^y ought hereafter not to
lue to our selues, but to his ^x glory, that ^{y Tit.2.11,12}
gave his Sonne Christ to dye for vs, and ^{Rom.12.1}
rise againe. ^{z 2 Cor.5.14}
¹⁵

Q. How may wee frame our lues to the
advancement of Gods glory?

A. By ^a repenting of the lusts of our ^{a Tit.2.12}
former ignorance and wilfulnes, and by
betaking our selues to a settled course of
sincere ^b obedience. ^{b Mat.5.16}

Q. What is Repentance?

A. A ^c change of the inner man vp- ^{c Mat.5.2}
on ^d hearty sorrow for sinnes past, from
a course of ^e sinfullnesse, to a purpose ^{d Joel 2.13}
and practice of ^f amendment of life. ^{e Esay 1.16}
^{f Esay 1.17}

Q. Wherin doth repentance consist?

A. In ^g humiliation, and reformati- ^{g Rom.6.4,}
on, or cenuersion. ^{h,6} ^{h Eph.4.22,23,}

Q. How is humiliation wrought in the 24.
man?

A.

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¶ Pro. 28, 13
; Levit. 16, 29

30.31

Joel. 2, 13

A. By a ^b plaine acknowledgement
and confession of our sinnes, and a true
contrition and sorrow of heart for them.

Q. Wherein consisteth the conversion of
a sinner?

A. In turning from ^k euery euill way,
and in framing the ^l whole man to the
uttermost of his ability, to the seruice of
God, in ^m hearty and true obedience
which is an ⁿ infallible fruit of Repen-
tance.

Q. What is this true and sincere Obe-
dience?

¶ Deut. 27, 26

Gal. 3, 10

¶ Rom. 8, 3

A. As perfect obedience is a ^o fulfilling
of the whole Law in the rigour of it, a
thing ^p impossible to vs in this state of
corruption: so sincere and true Obedi-
ence is a set and settled course of ^q keep-
ing the Commandements, ^r heartily
though not perfectly, in ^s all things to
the uttermost of our ^t ability and the
grace of God bestowed vpon vs.

Q. Wherein dash this sincere Obedience
consist?

^s Tit. 2, 11.

12.

¶ Deut. 6, 5

1 Chron.

28.9.

^z Rom. 12, 7

8, 9.

A. In ^u auoyding vngodlynesse and
worldly lusts, and ^v performing consider-
able exercises of religion and loue to
God, and the ^w workes of our calling.

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and duties of loue to all men; and in ⁱ Gal.6.10
^a personall sanctimony. ^{c 1 Thes.4}

Q. What are the evidences of true and sincere obedience? ^{3.4.5}

A. Truth ^a in the inward affecti- ^{a Psal.51.6}
ons, ^b cheerfulness in the outward en- ^{b 2 Cor.8.12}
deauours, ^c an earnest desire of attaining ^{c Phil.3.13}
to a greater measure of perfection, ^d and ^{d Mat.24.13}
^d constancy vnto the end.

Q. Will God accept this kinds of obedi-
ence?

A. He ^e will undoubtedly, though in ^f Rev.2.10.16
the worke there be no merit, by reason ^{27.28}
of the imperfection of it: yet because ^f wee ^{e 1 Cor.15.}
who doe it, are not vnder the Law, in the ^g Esay.42.3
extremite of it, but vnder grace, & the ^f Rom.6.19
weakenesse and wants of our actions ^g Mic.7.18
are pardoned, and our ^h good-will and en- ^{h 2 Cor.8.12}
deauour is accepted in Christ, as a testi- ⁱ Luke.21.3
mony of faith and fruit of sanctification.

Q. But seeing many men are wicked and
pernisse, what order hath God appointed
for the restraint of those that cast off this
yoke of sincere obedience?

A. He hath appointed for those that
insolue inordinately, ⁱ Ciuitall authority; ^j Rom.13.1
and ^k Ecclesiasticall discipline, to bee ^{2.3} k Mat.19.15
executed by fit officers called and ^l Mr. ^m Tit.1.5
C dayned

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dayned to that purpose.

Q. What is Civil authority?

A. The power of the ¹ Sword, in the hand of the Magistrate, for the administration of iustice, ² to the punishment of euill-doers, and the praise of them that doe well.

Q. Wherin doth Ecclesiastical discipline consist?

A. As the word of God is one of the ⁿ keyes of the Kingdome of heauen, even the key of ² knowledge, to open and shut; so is Ecclesiastical discipline another key, even the key of power, to bind and loose, by the censures of ³ John.20.23; ⁴ priuate or publike admonition, reprehension, or ⁵ Excommunication, according to the nature of the offence, and ⁶ reparation to the peace and society of the Church upon due proofe of reformation.

Q. Is it in mans power of himselfe, in this state of corruption, to performe the duties of sincere and true obedience, without incurring the displeasure of God, and the danger of the Civil Sword and Ecclesiastical censure?

A. No, it is not, ⁷ we cannot of our selves

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selues thinke a good thought.

Q. How then shall we obtaine power to doe our duties in some measure, and pardon wherein we faile?

A. By v Prayer to God, a most perfect forme whereof we haue ^a prescribed by Christ.

^c Phil.4.6.7.

Eph.6.18

^x Mar.6.9

Luke.11.2.3

The Lords
Prayer.

O Vr Facher which art in heauen,
hallowed be thy name, &c.

Q. What are the parts of this prayer?

A. This Prayer hath three parts; a Preface, sixe Petitions, and a Conclusion.

Q. What is the Preface?

A. Our Father which art in heauen.

Q. What doth this Preface teach vs?

A. To v direct our prayers to God onely, (for our selues and the ^a brethren) who is a ^a Father, and therefore willing; a heauenly Father, and therefore ^b able to helpe vs in all our necessities.

^y Phil.4.6

Rom.10.14

^x 1 Tim.2.1.3

^a Esay.63.16

Eph.4.6

^b Eph.3.20

Gen.17.1.3.5

11.

Q. What is the first Petition?

A. Halowed be thy name.

Q. What askes we in this Petition?

A. That ^c first and aboue all things the great name of God, as it is most ^d ho-
ly and glorious in it selfe, so it may bee acknowledged and glorified by vs

^c Mat.6.33

^d Psal.113.9

^e 1 Cor.10

in 31.

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f 1 Pet. 3.15 in f thought, g word and h deed, to
g Rom. 14.11 the vttermost of our power, according
h Mat. 5.16 to the i greatnessse of his maiestie, holinesse,
s Psal. 148.13 power, mercy, iustice, wisedome, truth, goodnesse, and all other attributes of his excellency.

Q. What is the second Petition?

A. Thy kingdome come.

Q. What aske we in this Petition?

A. That the k dominion of sinne being abolished in our earthly members, the l kingdome of grace may come instead thereof, vnto m sanctification in this life, by the power of the n word and o Spirit of Christ; and vnto P glorification in the next life.

Q. What is the third Petition?

A. Thy will be done in earth as it is in heaven.

Q. What aske we in this Petition?

A. That as the will of God is done in q heauen, readily, chearfully, and faithfully; so we may r faithfully beleue, s obediently performe, and t patiently beare the knowne and v revealed will of God here on earth; and that in like x truth and sincerity of affection, as it is in heauen, though we cannot in like measure

k Rom. 5.17
21 l Col. 1.13
m Iohn. 17
17 n Rom. 1.16
o Ezek. 36.26
27 p Iohn. 17.14
16.
q Iohn. 17.14

r Psal. 103.
20.
s Iohn. 6.29
f Deut. 29.29
t Heb. 10.36.
Iam. 4.7
v Dant. 29.29
x 2 Cor. 8.12

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and degree of perfection.

Q. What is the fourth Petition?

A. Give vs this day our daily bread.

Q. What asks we in this Petition?

*A. That the blessings of this life, as
y food, rayment, ^a liberty, ^b health,
^c peace, wealth, and all ^d comfortable
meanes belonging to the outward man ^e Philem.22
may be daily gisen vs, and may be ^f san-
ctified to our vse, for the daily ^g supply of
our continual necessities.*

Q. What is the fifth Petition?

*A. Forgiue vs our trespasses as we
forgiue them that trespass against vs.*

Q. What asks we in this Petition?

*A. That as we who haue but a flen-
der measure of compassion in vs, ^f doc-
t pardon and forgiue in ^g sincerity and
truth, whatsoever iniury or detriment
we haue any way received by the malice
or offendit of any man; so the Lord for
his ^h infinite mercy in Christ Iesus,
would ⁱ fully pardon and forgiue both
the ^k guiltinesse and ^l punishment of all
our sinnes; and ^m recehie vs gratioufly ⁿ into his fauour.*

Q. What is the sixt Petition?

A. And leade vs not into temptation,

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but deliuere vs from all euill.

Q. What aske we in this Petition?

A. That when it pleaseth the Lord to a try and proue vs, he would also giue vs Christian fortitude, that wee faint not; and when he vseth P the flesh, q the world, or r the diuell as his instruments, that he would not giue vs vp to be overcome and carryed as captiues by their inticements, but would deliuere vs, and giue an issue with the temptation: that we may be v freed from sinne and death, from the world and the Deuill, and all other enemies of our saluation.

Q. What is the Conclusion of this Prayer?

*A. For thine is the kingdome, the power and the glory, for euer and euer,
*Amen.**

Q. What doth this Conclusion containe?

A. Arguments of assurance to the conscience of him that prayeth, that he shall obtaine that which is best for him: for if the Kingdome be the Lords, then he will protect vs and doe vs good as subiects: if the power be his, then he can doe it: if the b glory be his, thō for his great names sake, he will never c forsake vs; but will

*w Gen.22.1
Deut.13.1,2
o Prou.3.11
p Rom.7.23
g Gen.39.7
r 1 Pet.5.8
f Rom.6.12
s 13.*

*s 1 Cor.10
s 2
Psal.116.
z 8
Rom.7.24*

*x 1 Chrou.2.
z 9.11.12*

*y Phil.4.6.7
z Exod.2.24
Deut.30.9
Psal.46.9.11
z Eph.3.20
Psal.135.6
s 1 Sam.12
22.23
s Ioth.15.5*

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alwaies ^d doe vs good vnto the end, and ^{d Deut. 30.9} in the ^e end : especially seeing his king- ^{e Deut. 30.16} dome, power, and glory, are established, ^{f Psal. 145.13} and doe continue for all ^f eternity. Euen ^{Iude. 25} so be it, yea, and so it shall be. ^{Iam. 1.17}

Q. What if when we pray much wee obtaine little, God not seeming to respect our prayers?

A. Wee must then ^g repent more ^{g Esay 1.16} soundly of those sines which make the ^h separation between God and vs : for ^{h Esay. 59.1} otherwise the Lord is ⁱ nigh to all that ^{i Psal. 145.18} call vpon him : we must endeouour to pray ^j 19. with greater ^k seruency and feeling of ^{k Jam. 5.16} our wants, with greater ^l confidence and ^{l Heb. 10.22} assuranece in the application of the promises : we must lastly be ^m constant, wrest- ^{m Luke. 18} ling as ⁿ Jacob did, with ^o supplications ^{n Gen. 32.26} and teares, till wee obtaine the blessing. ^{o Hof. 12.4}

Q. What if God in some good measure satisfie our requestes, and answer our prayers which we make unto him, by gining P peace to preserue our hearts in Christ Iesus?

A. Then is it our duty to bee bumble ^q 1 Thes. 5 q thankfull to his Maiestie ; especially ^r 18. seeing we haue no other sacrifice to offer ^{s Psal. 116.11} to him ^t in recompence of all his loue, ^{r Psal. 116.12} but the ^u sacrifice of praise, euen the ^v 13.

A Catechisme.

² Hof. 14.3. ² values of our lips confessing his name.
Heb. 13.15. Q. But why shoulde we be thankful to
God?

² Gen. 32.10. A. In regard of all his ^a benefits in
² Pgl. 103. ^x free mercy bestowed vpon vs, and of
I.2. ^x Ephel. I.4.5 our ^y unworthinesse to recceine the least
² 2.8. of them.

² Gen. 32.10. Q. What if the Lord humble vs by
Psal. 8.4. affliction, and bring vs low by some sharpe
aduerfitie?

² Phil. 4.6.7 A. We must in ^a all things be thankfull,
I Thes. 5.18 even in ^a aduerfitie, because ^b all things
² Iob. 1.21 worke together for good to thē that loue
² Rom. 8.28 God: and though hee enter iato iudgement
with vs vpon occasion of some
finne; hee doth but thereby ^c chafsten vs,
² Cor. 11. because he will not condemne vs with the
31.32. world: Yea, he doth so sanctifie afflictions
to his children, as that they bring the
² Heb. 12.11. ^d quiet fruite of righteousnesse to them
² Rom. 16.27. that are thereby exercised. ^e To him
² 2 Pet. 3.18. therefore as is most due, must be rendred
Imdeverit. 25. all honour, glory, praise and thanksgiuing
forever, *Anns.*



A Prayer for the helpe and direction of new beginners.

O Lord our God, we humbly beseech thee to magnifie thy great mercy in the forgiuenesse of our manifold and grievous sinnes, our foolish noysome and carnall lusts, our wicked and sinfull actions, the continuall infirmities and iniuries of this present life : O Lord, forgiue and pardon all these our transgressions, for Iesus Christ his sake, who hath borne the burthen of them for our saluation, and satisfied thy justice to the vttermost for vs as our surety. Give vs a true and a lively faith, to lay hold vpon the merits and obedience of Christ
cru-

A Prayer.

crucified, and to apply the same to
our soules and consciencies, that hee
may be indeed vnto vs, wisedome,
righteousnesse, sanctification, and re-
demption. Giue vnto vs true repen-
tance, and the fruits of it, that wee
may haue a comfortable assurance
of the forgiuenesse of all our sinnes
past; and that we may finde grace
to amend our liues for the time to
come. O Lord subdue our sinnes,
and breake downe the power of
them, that they may not preuaile a-
gainst vs as they haue done. Make an-
ds more profitable in our place, sen-
more circumspect in our whole me-
conuersation, that we may be offen-
sive to none, but that wee may a-
dorne the religion which wee do giu-
profess. Keepe vs from lying, cur- age-
sing, swearing, slandering, railing, scru-
and all other distempers of an ill go- reli-
uered tongue. Sanctifie vs by thy bre-
holy Spirit to the obedience of thy
faith. Let thy word bee a lanterne and

A Prayer.

to our seete, and a light to our steps; open our vnderstanding that wee may know thee, and thy will reuealed in thy holy word: put thy feare in our hearts that wee may never fall from thee. Preserue vs from the temptations of the Diuell, from the inticements of the world, from the infinite corruptions of flesh and blood; as also from idolatries, mallice, pride, couetousnesse, that none of these worke our destruction.

Wouchafe O Lord, things honest and necessary for the supply of present wants, by sanctified and lawfull meanes, that we may haue sufficiency, without intangling our selues wilfully in the snares of this world: gine vs grace in all things to keepe our good conscience, and constantly to serue thee in the exercises of god religion, in the duties of loue to our thy brethren, in the workes of our calling, and in personall sanctimony, and in the spirituall conflict against sinne

A Prayer.

Sinne and Sathan, the flesh and the world, and all the enemies of our saluation. Make vs willingly and cheerefully obedient to our gouernours, specially to the Kings Maiestie, in all humility and loyality, whom wee beseech thee to blesse, with our Noble Quene, and the Royall Seed, with graces needfull for so high a Calling, and with graces effectuall to their saluation. Make vs patient in all afflictions, prosperous in our godly studies, endeauours, and affaires, and vnfainedly thankfull to thy Maiestie for all corporall and spirituall blessings, daily multiplied and renewed; and neuer forgetfull of thine instruments whom thou employest for our good. Thou art our God for ever and euer, be thou our guide vnto the death. Comfort all our afflicted brethren, be good to all that are vpright and true-hearted, as wee wish to our owne soules, give an

A Prayer.

issue out of all temptations, perfect
thy strength in our weakenesse : let
thy Sabbaths be our delight, let thy
promises be our stay and comfort in
these conflicting daies of sin. Lord
sanctifie vs throughout, accomplish
the good worke which thou hast
begun in vs, seale vs vp to the day of
full redemption, prepare vs for thine-
everlasting kingdom: Set thy hedge
about vs and al that we haue, let not vs
Sathan breake in vpon vs, let not vs
breake out from thee. Finally, let vs
so live in thy feare, that we may dye
in thy fauour; and being faithfull
vnto the death, we may receive the
crownē of life by the merits and
obedience of our Redeemer Iesus
Christ : in whose name wee further
call vpon thee, as he himselfe hath
taught vs, *Our Father which art in
heauen, &c.*

FINIS.

A Prayer.

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